

Revivals.

FOR ZION'S HERALD.

FRANKLIN CIRCUIT, MASS.

BROTHER BROWN—As we have closed our labors on Franklin Circuit for the present conference year, I wish to give the friends of Zion some account of our prosperity during the year. But as I have nothing so great and good to communicate as many have had the pleasure of publishing, I will be very brief; yet I have something both good and great to tell; for the salvation of one soul is a great and good work.

When we came on to the circuit, the state of religious feeling was generally very languid, and on some parts of the circuit I cannot say it is any better now, than when we came here.

But to the praise of God, I can say we have had some refreshing showers of divine grace, which have caused some of the branches of the true vine to flourish and become very fruitful, and some new plants of righteousness to spring up. The exact number which have experienced religion during the year, I cannot tell. I should think nearly forty. Twenty-one have joined on probation; four by letter, and fifteen have removed by letter; leaving a net increase of ten members. May they be kept by the power of God, through faith unto salvation. Amen.

June 5, 1838.

B. M. WALKER.

FOR ZION'S HERALD.

TOLLAND AND BOLTON CIRCUIT, CONN.

BR. BROWN—The past year has been one of general success and spiritual prosperity in all parts of the Circuit. Nearly all the classes have been cheered with the songs of the redeemed, and increased by happy souls willingly casting their lot with us, as probationers. During the year we had six series of evening meetings in different parts of the circuit, which were owned and blessed by the great Head of the Church, and crowned with the conversion of souls.

The number converted and reclaimed during the year will not vary far from seventy. The number received by probation and certificate is sixty-four. The whole number in society is one hundred and fifty-six. The net increase is forty-five. The seasons of baptism have been very solemn and interesting; twenty-eight have been baptized.

In that part of the circuit where we have formed new classes, we have met with no small opposition, both from professors and others. The intrigue, the slander, the false reports, and falsehoods, and the low underhand knavery, which have been used by the opposers to put down experimental religion, and to dishearten, discourage, and entrap the converts, and keep them from joining where the Spirit of God would have them, have in nature and degree far surpassed any thing I ever before witnessed. They have been so unlike the spirit of love, so beneath the Christian character, that I have looked with pity upon professors, who have been engaged in this work of death, and trembled, fearing that Jesus would say to them as he did to the Scribes and Pharisees, "Wo unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves," and like Jesus prayed, "Father, forgive them, for they know not what they do." And with Stephen cried "Lord, lay not this sin to their charge." Under this merited rebuke, I hope they will reform, and that others will fear. I still pray that the young converts may continue to serve the Lord with a single eye, through this storm of persecution.

Our Sabbath Schools have opened with interest and zeal. The brethren and friends have done well in the Missionary cause, having raised a sum more than sufficient to make both of their Preachers life members of the Parent Society. The Circuit has also paid all the allowance of the Presiding Elder, and its preachers, which speaks volumes in its praise. A house will be ready for the coming preacher.

In reviewing the two years I have spent in Bolton, and the one in Tolland, I can say they have been among my happiest, having been blessed with universal peace and great prosperity in the church—with cheering revivals—and with many kind and good brethren and sisters, and friends. I find it hard to tear myself from them, but the time has come when duty calls me to leave. May the Lord reward them a thousand fold in this life, and with eternal life at his right hand. Yours in the bonds of love,

LOZIEN PEIRCE.

P. S. Will the editors of Zion's Watchman please insert the above?

L. P.

FOR ZION'S HERALD.

CHATHAM CIRCUIT, CONN.

BR. BROWN—Permit me through the columns of your excellent paper to acknowledge the goodness of our Heavenly Father to us on Chatham Circuit. Much of the time during the two last Conference years, we have enjoyed the continual outpouring of the Holy Spirit. His people, we trust, have been greatly refreshed and encouraged during this period; backsliders have been reclaimed, and the cries of penitent sinners have been heard from week to week, and month to month. Out of the converts of the first year ninety-six were added to the M. E. Church. Out of those of the year now ending, more than one hundred. Many of whom we trust will be pillars in the church of our God. The number in the church as reported two years since, was two hundred twenty-eight, the present number is three hundred and eighty.

Some eight or nine hundred dollars have been raised, the greater part by subscription, for the purpose of finishing one of the meeting houses on the circuit, which was dedicated last July, and discharging some debts of several years standing against two of our chapels. To God be all the glory. May the God of peace long continue his blessings to that people.

DAVID TODD.

June 1, 1838.

We publish the following Letter, because the latter part of it contains some information which may be valuable to persons intending to emigrate to the South, or South West, and because the writer was once a member of the New England Conference, and will be recognized by many in that Conference, as a former "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."—Ed. HER.

TUSCUMBIA, ALA. May 16th, 1838.

DEAR BROTHER—YOU will probably be surprised to learn that I have resigned the charge of the Tuscumbia Female Seminary. This step has not been taken in consequence of any decline in the prosperity of the institution, but in consequence of the declining health of Mrs. Richardson, it being evident that she could not longer sustain the cares and anxiety connected with the superintendence of the boarding house. There are numerous cords, which bind us to this place. During our residence here we have had under our charge in all about four hundred young ladies, in whose happiness and improvement we have felt the deepest interest. Many of these are now married, and have charge of families. For their success in life, we still feel the most lively solicitude. Here too, are the graves of two of our teachers, Miss Mary Ann Booth and Miss Olivia F. Wood, both endeared to us by their amiable manners, intellectual and moral worth.

Many of those who are now members of the Seminary, entered it with the view of completing their education under our instructions; to disappoint them is unpleasant. We have some orphans, who have been sent us from a distance of several hundred miles, by the dying request of their pious mother. Imparted by patrons, trustees and pupils, not to leave the institution, it has been a matter of some difficulty to decide the question of removal from it. We were in a strait between two. But the question was decided by an invitation for us to take charge of the Literary Female Institute, to be established in Grenada,

Yalo Busha County, Miss., to go into operation the 1st of January, 1839. In that institution, we shall have no connection with the boarding house. By request, I visited Grenada in March last. It is nearly two hundred miles south west of this place. I was much pleased with the town, and especially with its moral, intelligent and enterprising population, which number at present about two thousand. It is nearly in the same latitude of Columbus, Miss., and one hundred miles west of it. Its advantages in point of health, literary institutions, and commerce, augur well for its rapid growth and future importance. It comprises the site of two towns, Pittsburg and Talahoma, at the head of steamboat navigation on the Yalo Busha River. It has two churches, one M. E. Church and one Presbyterian. A bank has just gone into operation there.

Four enterprising citizens, members of our church, proposed a plan last fall for the establishment of two literary institutions of high character. They bought upon their own responsibility, a half section of land adjoining the corporation, for which they were to pay \$18,000. This land they divided into building lots, and in a short time sold them for \$48,000, which after deducting all expenses, left a net profit of \$28,000. This sum they devote to the cause of education in their town. They have a male seminary now in operation, under the superintendence of Rev. Joseph E. Douglass, a graduate of La Grange College. They design to erect spacious buildings for both the male and female institutions this season. The sites selected for them are elevated, romantic and retired from the business part of the town, and all one hundred and forty yards square. Both institutions are intended to be established upon the most liberal, extensive and improved plan. They will command the patronage of a vast extent of fertile country. Its excellent water and especially its strong sulphur water, and its general character for health, will render Grenada a place of summer resort from the extensive valley of the Yazoo River.

I look upon this promised field of labor, as being one of great responsibility, and I hope it may be one of great usefulness.

Our connection with the Tuscumbia Female Seminary, a name indelibly engraven on memory's tablet, will close with the present session. Who will succeed us is not yet determined. The situation is a very desirable one, and I think if you were, we could hardly resist the temptation to accept it.

I could immediately obtain situations for several well qualified teachers. A male teacher is now wanted in this place. During the present summer, I anticipate visiting New England and shall be glad to obtain all the information in my power, respecting the number and qualifications of teachers who are willing to emigrate to this country to devote themselves to the cause of education.

Having been in this country five years, and received patronage from all the South Western States, my acquaintance with individuals in all of them is somewhat extensive; of course, I might be able to render those wishing to come in this direction essential service. Any service of this character that I may have the opportunity to render, will be most cheerfully done. Those who may not be able to see me, can address me, post paid, at Boston to your care, or to Middletown, Conn. As I can give no encouragement to any but those of undoubted moral character and qualifications, in their letters they will please send to some literary gentlemen, from whom they can receive good testimonials. All such letters will receive prompt attention. In a future communication, I will state the time that I shall probably be in the places named, that there may be no disappointment. In the mean time believe me, yours

In the bonds of a peaceful gospel, Mr. William C. Brown. C. RICHARDSON.

[From the Christian Advocate and Journal.]

RESOLUTIONS OF CONFERENCE.

Resolved, That the Conference commences its session in the Bennett Street Church in this city, on Wednesday last. Bishops Soule and Heddin were present at the opening of the Conference. The Scriptures were read, a hymn was sung, and the venerable Bishop Heddin then engaged in prayer. On calling the roll, it appeared that nearly all the preachers were present. The appearance of health and vigor, which amid all their toils they had preserved, was truly gratifying.

On halloing for Secretary, it was found that Br. P. Crandall was elected to that office, and Br. Wm. Smith was chosen his assistant. The Conference, we have no doubt, will long feel deeply indebted to the faithful and untiring labors of Rev. D. Fillmore, the former Secretary, who, for more than twenty years filled that office with honor and acceptance.

The session of Wednesday morning was principally employed in the appointment of committees, of which the usual number was raised. A committee of five were directed to consider and report upon the propriety of recommending to the General Conference, so to alter the Discipline, as to admit no slaveholder to the Church.

Another committee was directed to report the best system of raising money for our benevolent institutions. A well-organized system we very much need. At present we do every thing by feeling—by fervid and eloquent speeches, and the exciting impulse of the moment. This will not always last, but if it could, there is too much labor about it, and it is too fatal for enterprises involving such vast consequences. A channel must be dug, through which the flow will be constant, or we shall fail finally of our object.

A Committee on Finance was also chosen, to devise some better plan to raise money for the support of the gospel. In this case, as in that of our benevolent institutions, something must be done. We have long thought that many of our preachers will not much longer content themselves with their present income. Such a state of things does not look favorable for a future talented, devoted and efficient ministry.

Some miscellaneous business was then attended to, when the Conference adjourned.

PITCAIRN'S ISLAND.—The British frigate *Action*, Captain Lord Edward Russell, which has lately returned to England, was for sometime employed in visiting the South Sea Islands, and on the 11th January, 1837, arrived at Pitcairn's Island, so well known as the place where the *Pioneers* of the *Bounty* finally resorted, and the descendants of whom are now living there. According to our arrival, says a correspondent of the *Horn* Telegraph, several of the natives came off in canoes, dressed in the English style; they continue to live in the religious way in which they were brought up by John Adams the last survivor of the mutineers. The women, as well as the men, work in the yam fields, and are very industrious; there were ninety-two persons living on the island, three of whom were Englishmen, who had gone out there, and two of them, Messrs. Hill and Neills, kept school. They have an abundance of goats, fowls, pigs, plantains, yams, and sweet potatoes, and appear very happy and comfortable, not at all wishing to leave the island. *Boston Standard*.

Street, in the morning, Rev. D. Webb preached; at Bromfield Street, Rev. J. T. Burill; at Church Street, Rev. C. K. True; at Blossom Street, Rev. F. P. Tracy, and at the Bethel, Rev. L. Bates. In the afternoon, at the same places relatively, Rev. P. Crandall, Rev. Dr. Bangs, Rev. W. H. Hatch of the New Hampshire Conference, Rev. J. Rice, Rev. S. A. Cushing of the New Hampshire Conference, Rev. J. H. Cummings, Rev. J. Hascall, and Rev. John Adams of New Hampshire. Dr. Fisk, and Rev. B. Creagh of the N. Y. Conference, preached once each at Charlestown. In the morning, Rev. J. Rice preached at the 1st Baptist Church, and Rev. I. Stoddard, at the Federal Street Baptist Church. The Christian Society was also supplied, and Dr. Snowden. Many of the preachers also went to the neighboring towns and supplied the pulpits.

The visitors present, are Dr. Bangs, Rev. T. Mason, Rev. Mr. Mitchell, Agent of the American Bible Society, Rev. B. Creagh of the New York Conference, Mr. Francis Hall of New York city, Secretary of the Missionary Society of the M. E. Church, Rev. E. Wiley, Rev. S. Lovell and Rev. G. F. Cox of the Me. Conference, Rev. J. Sanborn, Rev. J. M. Fuller, Rev. W. H. Hatch, Rev. W. L. McCurdy, Rev. J. F. Adams, Agent of the Newbury Seminary, Rev. A. McCains, Rev. A. Heath, Rev. A. P. Brigham and Rev. S. Norris, Agent of the Newmarket Seminary, of the N. H. Conference, Rev. John Adams of New Hampshire, Rev. G. Storrs of Utica, N. Y., and Professor Bascom, of Augusta College, Ky.

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said upon it as indispensable to render the mission successful. That it is the duty of the Church to co-operate with Providence in furnishing the means of salvation to God's chosen instruments, as preparatory to the Gospel Ministry.

portance of the object, existence and operations were fully sustained by the able and perceptive speakers. This object is to aid in the means of education to such as design to Gospel Ministry at home, or the Missionary ministers or teachers.

The Report of the Secretary, it appears that there were twelve Beneficiaries of the society, pursuing studies at five different literary institutions. Interests of information were given respecting those who had been under its patronage, but are now in possession of active usefulness, and of some of the beneficiaries who stand ready to enter upon the field.

the same report it appears that up to the time of last year, but \$1,122 had been received during the year, and that the annual expenditures are \$1200. Great apprehensions, that unless great efforts were made in the cause immediately, payment of the debt would not be met, and consequently, beneficiaries be suspended their studies. We understand the society has made a recommendation to apply for the appointment of a special agent from Conference, in behalf of the end, doubtless, the interests of the society, and the cause of Christ, would be greatly promoted by such an appointment.

It is hoped that our church will arouse itself on this occasion. Its vital interests are involved in this cause, the cause of the church, and if ministers and laymen unite their energies in this work, until future generations will bless their memory.

A QUARREL IN CONGRESS.

disgraceful scene occurred in the House on the 1st. The subject under debate, was the appropriation Bill.—Mr. Turner of Tennessee

of the bill, and made some severe remarks

to his colleague, Mr. Bell. Mr. Bell in reply,

had no ill-will toward Mr. T., as he was only

a conduit for the malice of others, a mere in-

strument for those who had never thought proper

in personally. Mr. Turner, who sat immedi-

ately Mr. Bell, rose, and looking him in the face, said, "It is false, it is false!" Upon this Mr. Bell

Turner in the face, and blows were, for a

moment exchanged between them.

blows were thrown into great confusion, some cry-

ed, and for the Sergeant at Arms.

the members who gathered round the combatants,

rather sharp verbal encounters. After hostili-

ties ceased, Mr. Mercer of Virginia introduced reso-

nance in accordance with the rules of the House,

calling the combatants to declare in their places that

they did not prosecute the quarrel. This resolution

was carried, Yeas 80, nays 52. They both

apologized for having violated decorum and of-

fense of the House.

peoples are truly heart-sickening to every true

and friend of good order, and public opinion ought

to disfanchise the actors from holding any office

or honor. If the friends of virtue and good order

withhold their suffrages from such men, we are

people.

ATHY FOR THE CHARLESTON SUFFERERS.

—A Bush Conference at its recent session, passed

resolutions, sympathizing with the Metho-

dists in that city, in the loss of their churches by

fire, and proffering such relief as their circum-

stances will admit. The societies throughout the Confer-

ence also requested to permit the preachers to take up

as for this purpose in their several charges.

allowing communication was written, as it will be

by Dr. Mason, of N. Y. city, one of the Agents

Methodist Book Concern. It contains inquiries

into the consideration of the Metho-

dists in this city. The situation of our brethren

urgently calls for our consideration and

aid;—we hope sufficient interest will be

subject, to induce immediate action. Who will

first move in this friendly enterprise?—Ep.

FOR ZION'S HERALD.

GOOD TURN DESERVES ANOTHER.

What measure ye mete, it shall be measured

unto you.

EDITOR—In the year 1810, the writer of this ar-

ticled was a member of the South Carolina Conference,

joined with two other preachers in the city of

Charleston. Some time during that year, there came a

application from the stationed preacher, I think,

Methodist members, in the city of Boston, for aid to as-

sume in raising money to pay a large debt incurred

in the purchase of a lot and the erection of the Church

on State street. The preachers and brethren in

Charleston, in their turn struggling with difficulties.

Their confagration in that city, has consumed their

best church, and a large portion of the m-

aterials prepared for the erection of a new one, on the very

where the old church stood, in which the ser-

mons are preached, and the collection made in behalf

of the poor. The brethren in Charleston, in their

turn, have now only one

church left, in the upper part of the city, which

is in a very destitute condition—especially the

old members of the church, beside many others

regular attendants on the Methodist ministry in

that city.

It is true that one good turn deserves another? Did

Charleston brethren do a good turn to the Boston

brethren, when they raised a collection of \$400 to help

them for one church, and will not the Boston bre-

thren do another good turn to the Charleston brethren

for the lapse of twenty eight years, to help them

to two churches, which is absolutely necessary for

accommodation? I trust they will, with a suitable

increase in the amount, considering the wants of Charles-

ton, and the increased ability of Boston.

THOMAS MASON.

TOPS OF THE M. E. CHURCH.

The session of

shops which commenced in N. Y. city on the 16th

concluded on Friday, the 1st inst. Their next meet-

ing will be at Philadelphia, April 15, 1839. Bishop Mor-

ton, S. C., and Bishop Waugh to Baltimore. Bishop

Hale and Hedding are in this city, attending the

the N. E. Conference.

We have received a biographical notice of Mrs.

eth Quimby, who died at North Sandwich, N. H.

not the name as the writer. Our rules will not ad-

mit its insertion, without the signature of some respon-

sible person.

Bangs has recently been elected an honorary Sec-

retary of the American Bible Society.

RECENT REVIVALS.

On Bloomfield Circuit, N. Y., about sixty souls have found peace through faith in the name of the Saviour, and the work is reviving at different appointments in the region.

On Barton Circuit, upward of 150 have professed per-

sonal love, and the work is still progressing.

On Windsor Circuit, Oneida Conference, within four

months, more than 200 have been received on trial.

Upward of 100 have joined on trial on Little Sandy Cir-

cuit, Kentucky Conference. On one occasion, eighteen

persons were admitted of all ages, from the boy of 12

years to the revolutionary soldier of 80.

On Williamstown Circuit, Mass., 232 have experienced

reception, 154 of whom have been received on trial.

Within a few weeks past, 140 persons have been con-

verted on Redstone Circuit, Pittsburg Conference. The

writer says that practical piety and holiness are gaining

ground, and that the missionary spirit is on the advance.

Some of the members by their five and ten dollar sub-

scriptions, are bent on the conversion of the world.

On Tecumseh Circuit, Mich. Conference, sixty have re-

cented from the kingdom of darkness into the kingdom of

God's marvelous Son, and in different parts of the

circuits the work is progressing.

Bedford Mercury states that the loss in the aggregate

caused by fire, is over \$100,000, independent of the count-

less damage resulting from the hurried removal of vast

quantities of property of various kinds.

We learn from the agent of the Bristol County Mutual

Fire Insurance Co. (says the Mercury,) that the amount de-

stroyed does not exceed \$1375, and it is feared that the

whole amount of insurance cannot exceed \$10,000.

"*Making Butter.*—Putting a pint of cold water, dur-

ing the summer months, in each pan of milk when strain-

ed from the cow, will materially aid in these desirable ob-

jects. The milk will sour as quick, and the cream will rise

more perfectly. The reason why butter becomes rancid so soon, is owing to the imperfect

process of churning, is separated from the butter.

"Retarding the sourness of the butter, obviates the diffi-

culty of application.

The above is worth an experiment, in some parts of the country we know of. Any one who had not been obliged

to go through our market to select his butter, especially

that for winter use, would scarcely believe how many

tons of butter are manufactured which is either rancid

when exposed for sale, or rapidly becoming so; and it is

desirable to an intelligent people, that an article of food

should be as palatable as possible.

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when exposed for sale, or rapidly becoming so; and it is

desirable to an intelligent people, that an article of food

should be as palatable as possible.

"The above is worth an experiment, in some parts of the country we know of. Any one who had not been obliged

to go through our market to select his butter, especially

that for winter use, would scarcely believe how many

tons of butter are manufactured which is either rancid

when exposed for sale, or rapidly becoming so; and it is

desirable to an intelligent people, that an article of food

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Poetry.FOR ZION'S HERALD.
LIFE AND DEATH.

When the meridian lamp of day,
'O'erwhelms my dizzied sight,
The azure heavens my visual ray,
Drown in a liquid light;
Then earth is clothed in loveliness,
Her beauty draws my eye,
And one sweet flower in vernal dress,
Charms more than all the sky:
I view the fair horizon round,
And nature in the ambient bound,
Hemmed by the atmospheric sea,
Seems all the universe to me.
But when the sunlight disappears
Below the fading west,
And eve her conic shadow bears
On nature's dewy breast—
As earth, with silent bashfulness,
Puts on the veil of even,
She owns her charming daylight dress
Was but the light of heaven:

In vain my eyes for beauty rove,
Till vesper lures my heart above,
And 'mid the evanescent blue,
The world of stars unfolds to view.
So while my sun of life burns high,
Earth sometimes seems my home;
I almost wonder man should die
For a better world to come:
But death will shut my sunny day,
And earth will be my tomb;
'Tis only Heaven withdraws his ray,
And all the world is gloom:
Then the cerulean veil shall part,
And (sight that now would break my heart)
The world where Eden planets roll,
Shall burst, entrancing, on my soul.

GEORGE STEARNS.

LITTLE CHILD'S EVENING PRAYER.
Saviour, now the day is o'er,
O child thy blessing pour;
Wash me in thy dying blood,
Pardon my sin and make me good.
Let my head lean on thy breast,
While in sleep I sweetly rest;
O meek thy watchful eye,
Lest I suffer, faint or die;
Wake me in the morn again,
Free from evil—free from pain.
Change my heart, and make me mild,
Own me, Saviour, for thy child.—Amen.

Biographical.

FOR ZION'S HERALD.

Died, in South Newmarket, N. H., May 17, 1838,
Moses True, aged 20 years.

This is the first time that death has been permitted to enter within the walls of our youthful seminary; but now he has selected for his victim, one of the choicest and most promising of our number.

The deceased was about completing his preparatory course for entering college, when death put an end to his literary career. As a scholar he possessed a strength of intellect and a penetration of thought rarely found in those of mature years.

This may not be the place to descant upon his social virtues, yet it is due to his memory to state, that in all his connection with the Institution, it is not known that misdemeanor ever marked his conduct.

In the reformation about eight months previous to his death, he became seriously concerned for the salvation of his soul, and publicly renounced the world; and though he did not at that time obtain so satisfactory an evidence of freedom as he desired, he did not abandon his pious determination, but thenceforth to the day of his death, led a praying life. When first admonished that his time on earth was short, he manifested a great unwillingness to die, without a bright prospect of eternal life.

A few hours before his death, his friends and fellow students had gathered around his bed to witness the event, when as if in direct answer to the fervent prayers which were there offered, unbeknownst gave way, and all his doubts vanished. A scene ensued which baffles all description. After continuing for some time in praise and thanksgiving, he exclaimed, "I trust I shall soon join in the songs of heaven." Raising his hands and eyes upward, he paused for a while and then observed, "How bright! oh how bright! let me drop into the grave while I have so bright a hope, for death has now no sting at all." He then addressed himself to those present in the most beautiful and consistent language, and closed his address by repeating in a very distinct and solemn manner the Lord's Prayer. Soon after he became almost constantly delirious, but in his rational moments, there was apparently no abatement of his faith and hope. His earnings, exhortations, and happy death, have made so deep an impression upon the minds of his school-fellows, and all who witnessed his dissolution, that although our hopes of his future usefulness are blasted, it cannot be said of him that he lived in vain."

Wm. T. HARLOW.
South Newmarket, N. H.

FOR ZION'S HERALD.

Died, at Marlow, N. H., May 11th, Br. PETER FOX, in the 90th year of his age, in full hope of everlasting life.

He had been an acceptable member of the M. E. Church for about twenty years, during which his house has been a home for the heralds of the cross, many of whom have shared his hospitality. His place was hardly ever vacant in the house of God, as long as he was able to attend; and when through infirmity, he was kept away, he remembered Zion still. We have no doubt that he has gone to be an inhabitant of a house not made with hands, eternal in the heavens.

Died, at Marlow, May 13th, sister LUCY KNIGHT, in the bloom of youth.

She had enjoyed religion but a short time, but long enough, however, to know its blessedness in health, its comfort in sickness, and its support in death; and has gone, as we humbly trust, to bloom in the paradise of God.

Died at Lempster, May 17th, sister FANNY O. CHASE, daughter of Br. Abner Chase, in the morning of her days, but deeply experienced in the great things of God, having for some time enjoyed the blessing of perfect love, which she manifested in her spirit, deportment, conduct, and conversation, and sealed in death. The church as well as her dear kindred, mourn her loss. O may we all imitate her virtues, and follow her as she followed Christ.

CALEB DUSTIN.
Marlow Circuit, June 1, 1838.

FOR ZION'S HERALD.

Died at Lebanon, N. H., April 27, Mrs. THIRZA BRIDGEMAN, wife of Mendal Bridgeman, aged 42 years.

Sister Bridgeman experienced a change of heart and joined the Methodist Church about two years previous to her death, and though her travel as a Christian was short, yet falls to the lot of few persons to experience a deeper work of grace in the heart, or to improve that grace more to the glory of God and the god of the church, than she did. Her sickness though short was severe, depriving her of her reason

nearly from its commencement; yet the few lucid intervals which she did enjoy, though her body was racked with extreme pain, was employed in recommending the religion of the Redeemer, and in exhorting her friends to prepare to meet her, and with her, enjoy the rest prepared for the redeemed of the Lord.

Yours, E. BLAISDELL.
Lebanon, N. H., June 1, 1838.
[Printers in New York are requested to copy the above.]

Miscellaneous.

SPEECH OF AN INDIAN MISSIONARY.
We copy the following speech of an Indian Missionary from the *J. Y. Spectator*, the editor of which paper took notes of it as delivered. It was made at the Anniversary of the Methodist Missionary Society, recently held at N. Y. City.—ED. HER.

MR. PRESIDENT.—My brothers and sisters—Since I have been sitting here, I feel I wanted to talk a little about the Indians.

May there be some that think the Indians are few in number. I do not know whether this is the case or not.

All those that live toward the setting of the sun know that there are a great many Indians, but I do not know whether that is the belief of the people here.

These Indians are very poor—noting to help them. Some of them have no clothing—they are almost naked.

Some of them are very poor, very little to eat, nothing but roots—these are the Indians that live toward the setting of the sun.

Brothers.—Some of those Indians that are in this condition are almost in a starving state—the roots they pick up in the summer are gone before the spring comes.

The cause for this distress is, that no one has gone to tell them how to get a living by the work of their own hands.

This is the reason that we want some people to go to our people and tell them what they must do to be industrious, and the right way to be saved from their sins. There are a great many among them who never heard the way of salvation—they never heard the sound of the gospel.

Brothers.—These are the reasons why the Indians are so bad and so wicked. I know them—I have been long with them—I know how they live.

It will be a very few years before the buffalo are all eaten up, and if no one cares for the poor Indian, and points them to industry, they will die and pass from the face of the earth.

Brothers.—I know of but one way that comes to my mind, to save this people—that is, to have a large school built for them, where they can come—their selves and their children,—let the large school be in the midst of them,—this is the only way to provide for, and save those Indians.

Brothers.—Build us this school, and we shall not then call upon you for so much money to send white missionaries—we shall teach our young men, and God will prepare them to preach to us. This, brothers, will be the best way to save the poor Indians.

Brothers.—I have thought a great deal about this school, and I am sure it will be the best thing for the Indians,—we must take the young twigs, and teach them to grow.

Once I was wild, like the worst of them, until I heard of the Saviour,—until I heard he was able to save me.—I then felt I was a sinner—I felt I was a very great sinner.

It was not long before I felt that Jesus Christ pitied me, and then he would save me.

I soon found that he had delivered me from my sins—I then felt happy in Jesus Christ.

My brothers—Jesus Christ is strong: he is able to save poor sinners; he is able and willing to save them from their sins.

After Jesus Christ blessed me, I felt in my heart that I would believe in him as long as I lived, because I love my Jesus. He is the master and governor of all Christians.

My brothers,—I want to know how you feel in your hearts this evening about sending the gospel to those poor Indians toward the setting of the sun.

I know that all Christians love the Indians; I know that all Christians want to send the gospel all over the world.

And because you love Jesus Christ, you want to send the gospel to the poor Indians, and teach them to read the word of God.

My brothers,—I feel in my heart that I love Jesus Christ. I pity the state of the poor Indian, and that is the reason that I have come this great way from my home. I feel the Spirit of God moving my heart to come and talk to the white people to send the gospel to the poor Indian.

This is the reason that I have come this great distance—that I have left my children and my friends. I have given them into the hands of God, who will take care of them.

My friends.—Jesus Christ has a powerful interest when he lives in the heart of any one. I want him always in my heart, that I may be able to do his will.

My friends.—I have felt glad in my heart since I have been in this city. I am happy to find a disposition to send the gospel to the Indians.

Brothers.—This is all I have to say to you.

[From the Maine Wesleyan Journal.]

BROTHER COX.—While perusing the columns of your excellent paper, I have often been refreshed by reading sketches of the experience of those who have found the Saviour precious. Thinking that a short sketch of my experience, since I have enlisted in the holy war, might interest some, I feel willing to contribute my little mite. If you think the following will be interesting to your readers, it is at your disposal.

BE YE PERFECT.

I love the Lord because he hath inclined my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. For three years past I have been striving to fight the good fight of faith. But my cup has been a mixed one. Sometimes I have been upon the mount where I could get a view of the promised land, and read my title clear to a mansion in the skies. At other times I have been driven about by the temptations of the enemy—the winds have blown and the storm have beat upon me, while my little bark has been tossed on life's tempestuous ocean, exposed to the rocks and quicksands of the mighty deep. But in the midst of my distress, I cried unto the Lord and he heard my cries and came to my relief—the winds ceased to blow—the storm ceased to beat—the ocean became smooth, while the pleasant gales of grace wafted me gently onward towards the port of everlasting rest.

Since I professed to be a follower of Jesus Christ, I have been a believer in Christian holiness. I believed it to be the Christian's privilege to live free from condemnation, and to enjoy constant communion with God. But I did not enjoy the blessing. I resolved to seek after it, but the enemy told me that it was beyond my reach—that I could not attain such a height of enjoyment, and if I obtained the blessing, I could not keep it, but should bring a reproach upon the cause of Christ. I continued, however, to pray for it. Sometimes it appeared as though I was not ready to receive it, my heart was so wicked and so full of the corruptions of my nature, that I must wait until I was better. I found it a hard case to prepare myself for it; for instead of making myself better, I thought I grew worse. I tried to exercise faith in the Divine promises, but my faith was weak.

Sometimes while praying for full redemption, it seemed as though I could see the blessing very near me, but I could not grasp it.

In April, 1838, I attended a protracted meeting, in the town of L.—The meeting commenced with some degree of interest, and continued to increase until the close. The church was abundantly revived—backsliders were reclaimed, while sinners trembled and sought and found redemption through the merits of a Saviour's blood. One day while engaged in solemn prayer to God for salvation from all sin, my whole soul cried out after God,—O Lord create within me a clean heart—apply the virtue of a Saviour's blood—come, Holy Ghost, for thee I call, spirit of burning come, and let me know the height and depth, the length and breadth of perfect love. My faith came in contact with the Divine promises—the power of the Lord came down, and I felt a shock like that of electricity pass through my whole system—my little vessel was full and running over—my strength failed me, while glory shone all around me. Glory was then my theme—glory—glory to God the highest.

Soon after this veil was drawn over my mind, I did not feel such raptures of joy as I had, but there was a heavenly calm within. The enemy told me that I was deceived—that there was nothing real in what I had experienced, but all was imaginary and delusive. By resisting the temptation, and looking up to my heavenly Father for divine assistance, the veil was drawn aside—peace and joy filled my soul, and I could cry, Abba Father—my Lord and my God.

Since that time I have been happy in God; my peace is like a river—my treasure is in heaven. I do not say that I have experienced sanctification; but I know that I have experienced something I never did before—I love God—I know I do.

O that the world might taste and see, The riches of his grace, The arms of love that compass me, Would all mankind embrace.

KIND TREATMENT OF COLORED PEOPLE.

Believing as we do, that slavery is one of the greatest sins in all the land, we cannot admit that ministers, who, from a conviction of duty, devote themselves to writing and lecturing upon this "shocking abomination," have "left the gospel to preach politics."

To plead the cause of the oppressed we maintain, that the "appropriate work" of a minister of Christ, and that to preach against that oppression under which two and a half millions are groaning, is to preach, at least, one important feature of the gospel in its purity.

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with respect to this great evil, and especially upon such measures as will free the M. E. Church from all participation in the great and crying sin of American slavery.

These are our measures; and with the exception of the last, they are all employed in promoting the temperance, Sabbath-school, missionary, and the Bible cause; and indeed, every other benevolent and Christian enterprise which has ever been projected by man, or sanctioned by God.

And, finally, we do solemnly believe, that all the above sentiments and measures are in perfect accordance with the doctrines and discipline of the M. E. Church, and are directly connected with the accomplishment of the great objects for which Methodism was established in America, viz., to spread Scriptural holiness over the land, and to reform this continent; and that, so far from designing to depart from our "regular work," as has been insinuated, we do not believe it in any degree necessary to our purpose, nor will we allow, in ourselves, or sanction in others, any violation of the obligations growing out of our relation to the M. E. Church.

JARED PERKINS, President of the Convention.

Seth Sprague, Daniel Hoy, Timothy Merritt, Ezekiel Robinson, Luther Lee, Schuyler Hoes, James C. Delong, Daniel Coe, Saml. W. Wooster, Amasa Gillitt, John Cassidy, John Parker, Ra Roy Sunderland, Wilbur Hong, James Porter,

Vice Presidents.

James E. Spear, Vice President.

James E. Spear, SPEAR & MERRITT,

3m April 4.

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GOVERNMENT OF THE TONGUE.

Mr. EDITOR.—The faculty of speech is the most noble and valuable endowment bestowed upon us by the benevolent Creator. It is that which, more than any other, familiarizes him from the brute creation, and distinguishes him as being above the forest. It serves as a medium of social intercourse between man and man; and is that channel through which the invisible soul, may be communicated to those with whom we associate. It is that which we do daily appreciate the value of.

We do not think that what is usually termed "the appropriate work of ministers" may be exerted upon the minds of slaveholders, by kind treatment of colored people at the North. When slaveholders visit the free States, let them see that colored people are treated with respect. We think there is too much evidence that the negro-hating spirit is as prevalent in the North as in the South!

Colored people are excluded from most of our colleges and academies—from our trades and professions, and from the inside of our steamboats and stage coaches. They are put into one corner of our churches, and are seldom permitted to sit, either at the Lord's table or any other, with the whites! These things ought not to be.

We verily believe, that what is usually termed the "prejudice against color," is nothing more or less than HATRED OF LOW CONDITION.

HARD LANGUAGE.

While we do not think that an influence